Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

RELIGIOUS EXPERIENCES OF DR HUGH FARMER.

We have recently met with an interesting church document, drawn up in his youth by this eminent scholar and theologian. It is well known, that in some even of the most liberal churches, a century ago, it was common to require some narration of their religious experiences from those who desired admission into the church. Dr Farmer, since so well known by his ingenious and valuable works, was in 1730, a pupil in the Theological Academy of Dr Doddridge, and upon being admitted to the communion of the church at North Hampton, of which Dr Doddridge was then Pastor, he gave the following account of his religious views and feelings. In the volume, from which we extract it, the author refers to other like "experiences," given in the same church, and by other young theological students in Dr Doddridge's school, which, as he justly remarks, "are specially interesting, on account of the distinguished rank in the religious world, which their authors afterwards obtained."

Few of our readers need to be informed with relation to Hugh Farmer, that he is the author of a valuable "Dissertation on Miracles," and of the "Enquiry into the nature and design of our Lord's Temptation;" or that both as a preacher and a scholar, by his learning, eloquence, liberality, and piety, he held "a high rank among the dissenting ministers of his time, and supported an honorable station in the literature of his age."

From my childhood to my more advanced years I was under the care and tuition of religious parents, by whose concern for my welfare I was restrained from committing those grosser vices, which so generally prevail in the present age. In all my removals from my father's house, it pleased the Lord to cast my lot in religious families, where I enjoyed all the advantages of education; yet whatever serious impressions were made upon my soul, they all vanished and disappeared, like the morning cloud, or as the early dew. I unbent my once plighted resolutions, and always deferred the execution of them to an uncertain hereafter. Thus I continued in a state of blindness and impenitence. I kept up private devotion to appease the terrors of my conscience, with little regard to that all-seeing and heart-searching Being, who is acquainted with the most secret recesses of my soul, whose spiritual presence I never had enjoyed in my religious transactions with him, neither did I find any satisfying delight in drawing near unto him.

But for ever adored be that kind Providence, that conducted me here; for I was first awakened by my reverend tutor's discourse in the lecture room, from those words, in Thess. v. 22, "Abstain from all appearance of evil:" this, in concurrence with the divine assistance, first gave me an occasion to look into my own soul, and to review my past conduct and behaviour, which I saw stained with those sins which he urged us to abstain from. I was further convicted, when he preached from these words in Hebrews xii. and the latter clause of the 28th verse, "Let us have grace whereby we may serve God acceptably;" i. e. with reverence and godly fear. While he was describing the terrors of the Lord in the most lively manner, I was brought to see the danger I was in, if I continued to trifle with so awful a Being, and deceive my own soul. I thought this glorious and tremendous Majesty was no longer to be dallied with; and was ready to fear, that his righteous vengeance would not permit me to breathe any longer in his air. I looked upon myself as the most hardened rebel, and that my heart was formed of adamant, or else I could never have sat under so many awakening providences and melting ordinances, and still be so careless and negligent. Now I began, in earnest, to deprecate his righteous displeasure, and to inquire how I might be screened from his wrath, and how I might secure his favor. Whilst these impressions remained on my soul, the sermons of the Rev. Mr Boyse were made of great use unto me, particularly those on the parable of the Prodigal Son, in Luke xv. from the 2d to the 24th, where he runs a parallel between the prodigal and every unregenerated unconverted sinner, and every one who is devoid of the love of God and the genuine workings of his spirit; and he adds, that if I did not love him I was in actual enmity against him, there being no medium between loving and hating God, which he represents as a sin of the first magnitude, as the most dreadful instance of the deep depravation of my nature, and the most hideous and detestable lineament of the devil's image. Upon my strictest inquiry, I could have no certain sign of the sincerity of my love to him, nor of my interest in his peculiar favor and love. Now I saw myself laden with sin, guilt, and iniquity, and of all men the most miserable; yet I was resolved to cry out with the prodigal, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son, make me as one of thine hired servants." I was determined that if I must perish, I would perish at the feet of Jesus, and at the foot-stool of mercy. Any thing would I have given to secure his favor; most willing was I to comply with any terms of mercy whatsoever; most earnestly did I implore assistance to abandon every darling lust, and to give every sin a bill of perpetual divorce. Most ready was I to subscribe a blank, and leave it to God to set down what conditions he pleased to receive me into favor. Now was I confounded at my madness and folly, at my forgetfulness and neglect of God, and my shameful ingratitude towards him. I was filled with indignation to think with what daring insolence I had violated his laws, and provoked his justice, and especially, with what stupid obstinacy and unthankfulness I had spurned at the bowels of his love, neglected the great salvation, and despised the merciful Author of it. In anguish of soul did I cry out, Lord, be merciful to me a sinner, to me who infinitely need thy mercy, though most unworthy to partake of it. When I was pouring out my soul before God in prayer, and humbling myself in his presence, and pleading his gracious promises, I was much comforted by these words of our blessed Saviour, in Matthew xi. 28, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." But, notwithstanding this, when I reflected on my own inability to please him, and incapacity to serve him, on my strong propension to evil, and of my many deviations from his perfect rule and righteous commands, I began to be discouraged, and to suspect myself, fearing that there was not a thorough and effectual change wrought upon my soul. Yet it pleased God to dispel these doubts, these suggestions of Satan, and to encourage me, by these words of the inspired apostle Paul, Romans vii. 20, &c., "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me; for I delight in the law of God after the inward man: but I see another law in my members warring against the law in my mind, and bringing me into captivity to the law of sin, which is in my members;" and these words of the same holy writer, "a man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified." I now saw that it was not any thing I was able to perform that could entitle me to his favor and acceptance, but faith in Christ, and an humble dependance on his merits; for he has fulfilled those laws which I have broken, and perfectly satisfied the justice of Heaven for all my breaches of them. I have often been much affected by reading the word in private, and hearing it preached; but I was in a particular manner enlivened and comforted by reading a sermon on these words, John iv. 10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." I was astonished to think that when as yet I was an enemy, a stubborn enemy, God looked down upon me with an eye of pity, and compassion, and does now, I would hope, through Christ, with an eye of complacency and delight. When I was under the arrest of the divine justice, and liable, every moment, to the condemning sentence of the law, he sent his Son to be a propitiation for my soul. His justice might have quashed my hopes, and driven me into despair, but now it has no objection to make, no plea to offer in bar to the exercise of his mercy; for if he was so unwilling to exercise justice in the deserved condemnation of sinners as to provide so costly a sin-offering to expiate their guilt, he never will, remedilessly, expose those to it, who, with a penitent heart, flee to his infinite mercy, as their sanctuary, through the mediation of his Son, whom he himself has set forth to be a propitiation through faith in his blood. On this blessed Jesus do I firmly believe, through his precious blood do I hope to be cleansed from all my sins, on him do I anchor my hopes of partaking of all the benefits of his death and resurrection, and to have a share in the blessings of his everlasting covenant, which so freely flow to all believers through his atoning blood; him do I regard as a nail fastened in a sure place, on which I hang the weight of my eternal interest; his law do I desire to make the rule, his life the exemplar, and his glory the end of my life; in his commands do I desire to be found walking always; and since God of his infinite mercy, has been pleased to dispel my doubts and fears, I can say, through grace, that I do long, and desire, to commemorate the dying love of my dear Redeemer, in the ordinance of the Lord's supper.

If this church think fit to admit me as a member, earnestly do I desire your prayers, that having named the name of Christ, I may depart from all iniquity, that I may abstain from every appearance of evil, that I may act and live as a disciple of the blessed Jesus, without giving offence to any, and that after I have served God, in my generation faithfully on earth, I may have a full and complete reception into the regions of eternal glory. HUGH FARMER.

We can by no means agree with the author, from whom we copy, that this confession is silent on points of doctrine; for, as our readers will at once perceive, it contains not a little of doubtful disputation, and even of very objectionable doctrine, which the writer himself, with his maturer judgment and advancing theological knowledge, saw reason to reject. But as an early composition of an eminent man, as exhibiting him in the freshness of his piety, when the "dew of his youth" was upon him, and his religious sensibilities were strongly awakened, it will be read with interest. *Ed. Reg.*

AGAINST UNCHARITABLENESS.

The following remarks by the late Dr Prentiss, of Medfield, are from his Sermon entitled "Professing Christians Cautioned, and Evil Speakers Admonished," and are as seasonable now as when delivered.

A bitter, censorious spirit, leading us to revile and reproach those, who may differ from us in their opinions and practices in religion; or which inclines us to impose our own particular sentiments and modes, as terms of Christian fellowship and communion; brings reproach upon religion, and causes it to be evil spoken of.

What can be more absurd, than for fallible men to claim infallibility? To set up their opinions and modes as a standard for others, who have the Bible in their hands, as well as themselves, and may be equally capable of consulting and understanding it; to revile and censure them, as ignorant or irreligious, because they have different views of some of the doctrines and instructions of Christ; and to exclude them from a standing in the church and the privileges of Christian fellowship, because they cannot conform to their opinions and modes?

Too apt are Christians to spend their zeal upon the less weighty matters; to lay great stress upon points, in which pious minds may have different apprehensions; to make their own modes and opinions so essential, that those who dissent from them must be strangers to the Christian character, and unworthy to be owned and received as members of the body of Christ.

Pious zeal against dangerous errors in religion is indeed just and commendable, when it carries with it moderation, good temper, charity and Christian affection. But when it degenerates into wrath and malignity against those, who are the subjects of supposed error and mistake, it is unhallowed fire, which is not borrowed from the altar of God: it is totally inconsistent with the meek and gentle spirit of Christianity, and exposes that holy religion to reproach.

A misguided, uncharitable zeal has done infinite mischief in the Christian church. It is, and ever has been, the direct occasion of divisions, alienation, and bitter strife, among professing Christians, who ought to be united in the firmest bonds of love and friendship. We know, it has been a source of the most bloody persecutions, and originated numerous sects and parties, which have rent and miserably wounded the body of Christ. Each sect and party is too apt to claim the exclusive privilege of the Christian name and character, and to deal out liberal anathemas against all who differ from them.

Of such divisions among professing Christians the enemy has always made a great handle, to represent their religion in an ill light.

It is believed, that the cause of religion has suffered from the want of union among its professed friends, as greatly as from any cause.

The unbelieving and indifferent are ready to think, there can be nothing very important in a system which does not harmonize those who profess to embrace it. While they perceive them broken into separate communions, and refusing to recognise each other as brethren and disciples of one Master, on account of different constructions of some points of doctrine, or modes of administration, they are induced to draw conclusions unfavorable to the religion itself. It merits attention from Christians of all denominations, and especially such as are in the habit of separate communion, whether they do not give occasion for many of the unkind speeches, which it is well known are often made; and whether *professions of affection* for those, who entertain different apprehensions from themselves would not wear a more pleasing and consistent appearance, if they were followed with a practical acknowledgement of them, as "brethren, beloved in the Lord."

NEW UNITARIAN PERIODICAL.

Our friends in Georgia are entitled to our warmest approbation for the activity and good judgment, as well as the intellectual ability, with which they advocate the cause of pure religion. We have just received the first number of a new work, under the name of "The Unitarian Christian," published in Augusta. "A number containing 48 pages, 12mo. will be published quarterly." If it should pursue its way with the same spirit and success that mark its commencement, it will be an important auxiliary in promoting the interests of truth. The table of contents will show our readers the variety and nature of the subjects treated in this pamphlet. "1. Introductory Observations. 2. Unitarian Belief. 3. The Lessons of Spring. 4. Rev. Richard Wright. 5. Preaching of the Apostles. 6. Edward Mortimer, or the Temperance Vow. 7. Rev. Mr Gilman's Right Hand of Fellowship. 8. The Christian Name. 9. The Recent Meetings on Sunday Schools. 10. Extract from a Letter. 11. To Correspondents. 12. Lines: Infancy. 13. Omnipresence of God.

The first of these articles we introduce into our columns as a just exhibition of our views and duties; and cordially respond to its closing sentiments.

"We presume none will think any attempt gratuitous, which is made to diffuse the principles and truths of a pure religion." We extract these words from the first article of the Baltimore "Unitarian Miscellany;" and we would not wish for higher literary authority. Our undertaking is indeed but feeble, for we do not contemplate at present the extension of our little periodical beyond a few numbers, but we trust in the blessing of God on what we believe to be the cause of truth, that even this feeble attempt may not be without its share of success and usefulness.

But perhaps the reason may be asked, why we are thus active in a cause so unpopular as that of Unitarianism. We answer, that in the first place we consider it a sufficient reason for our exertions, that the doctrines we support are, in our opinion, true,—the truth of God. We believe that Jesus Christ suffered and died that he might establish the true religion. We, like every other sect of Christians, believe that that religion is held in greater purity of doctrine among ourselves than elsewhere. Shall we then think any exertions too great, to preserve it uncorrupted, to free it from all additions of human origin? Our Saviour taught, in the parable of the ten pounds, the duty of his disciples to make a good use of the gift he committed to them; and in that parable, even the *unfaithful* servant kept his lord's money safely, though hid in a napkin. Shall we do less? Shall we not do what we can, to preserve Christianity in that purity in which we have received it from our dying Saviour? Gratitude to that Saviour himself requires of us our efforts. If he be not the Supreme God, his holy mind cannot be gratified by honors which are due to God alone.

We value Unitarian Christianity, and wish to diffuse it, because, in our opinion, it combines those qualities which are necessary to make a religion at once acceptable and useful. It is stern, inflexible, in its requisitions of virtue, and, at the same time, invites in the kindest tones the humble penitent, and holds out the most attractive and the truest hopes to him who is hesitating whether to tread in the right path. On this system, we have for our offences no excuse, for it teaches us of no taint in our nature, which we could not prevent, and to which our offences may be traced. God made us upright; it is we who have sinned; it is we alone who are responsible. Our sins admit of no compromise. Christ has indeed died to bring us back to virtue; but his death removes not one particle of our guilt or of its punishment, except in so far as it becomes a motive to us to repent, and abstain from future sin.

But still is Unitarianism an encouraging and attractive system. It brings before our mental view the image of God, as a Being who does not willingly afflict or grieve the children of men;—who created man for happiness, and employed for thousands of years the agency of prophets and holy men, to lead him to that virtue, by which alone happiness can be secured;—who at length sent into the world his last and greatest messenger, "his only begotten Son," "the brightness of his glory, and the express image of his person," to bring back a fallen race;—who is ever ready to assist, by his spirit, the sincere endeavors of the upright. It represents man, created free, in the image of his Maker, and yet retaining that freedom; though debased by the servitude of the passions, the slavery of earth and sense, yet free to burst all bonds and rise in the glory of a new spiritual life, "God working in him, both to will and to do." It represents Jesus, "the captain of our salvation," the messenger of the Most High, as one who was without sin, spotless, yet submitting to suffering, labor, and death, for us: as one who still loves us, with whom we may hereafter join in the song of praise to "his Father and our Father, his God and our God."

Such are our views of Christianity. We see in them nothing cold, though all is temperate. They do not thrill our veins with earthly rapture, but they inspire us with lofty, solemn, and deeply affecting thoughts. It is a religion of love. The love of God for man sent Jesus Christ on earth; that love has provided for sinful man, if he turn from evil, a home beyond the skies; that love sends even the afflictions which we suffer, for "whom the Lord loveth, them he chasteneth." Is it not our duty, in the sight of God and man, to disseminate a religion of which we hold such views.

To this duty we have yet another call. As we desire that Christianity may flourish, that Infidelity may decrease, so do we feel the obligation to preserve Christianity from all mixture of doctrines, which might prove a stumbling block to the candid inquirer. We believe that our religion, as Jesus gave it, was simple and majestic, bearing in every feature the marks of its heavenly origin. We believe that the incredulous might have viewed that fair form, and viewed and examined it again, and found no fault at which to cavil. But when that form had been clothed in the robes of human philosophy, when its beautiful simplicity was hidden beneath the folds of mystery, then it displayed the imperfections which attend all the works of men; and those imperfections met with searching eyes. The wise and penetrating, not always wise, saw that the religion, as it then stood, exhibited marks of human invention; and they judged too rashly, that to human hands alone it owed its existence. Christianity was condemned on account of its abuses. This has been and is still the case; and wherever Christianity has been most corrupted, there has infidelity most extensively prevailed. Thus it has been in Catholic countries; and even in Protestant lands, the case is too nearly the same. Of many points it has been declared that they were too hard to be understood. Other doctrines too are preached, appearing, at least on the first view, to represent God as a partial and revengeful Being. Such are the doctrines of unconditional election and reprobation, as taught in the Confession of Faith of the Presbyterian Church. These doctrines, in many cases, have led the most reflecting to reject the whole system: but in cases vastly more numerous, they have induced the believer in the gospel, amazed at the scene of mystery and difficulty before him, to leave the matter in the hands of those who had more patience or greater opportunities for understanding it; and abandoning all profession of religion, to content himself with a moral life, though deprived of the strongest motives, the best encouragements to morality, which religion, and religion only, can afford. From this melancholy practical infidelity, Unitarianism affords a sure safeguard. Many are those whom it has rescued from unbelief. In this doctrine, all is plain and simple. It is grounded on the scriptures, studied with reference to the time, the circumstances, and the object with which each book is peculiarly connected; and by these, and by the nature of the language, not by preconceived opinions, are difficult passages explained. If this be true Christianity, its diffusion is worth all the labor we can bestow.

May God then bless this feeble beginning! May he grant us the spirit of wisdom and of strength, the spirit of zeal and of brotherly love, that earnestly, yet charitably, we may "contend for the faith once delivered unto the saints."

[For the Christian Register.]

UNITARIAN ESSAYIST.

MR EDITOR,—Permit me, Sir, through your columns to take some farther notice of the Meadville Unitarian Essayist, the first number of which was announced in the Register of 26th ult., by one who has himself been a successful laborer in behalf of the growing cause of liberal Christianity in that region.

The two first numbers of the Essayist contain three of a series of essays on the Unity of God. The first essay briefly states the opinions held by Unitarians and by the various classes of Trinitarians, and ingeniously demonstrates the fallacy of the ground assumed by many Trinitarians, that the Trinity is an absolutely inexplicable and incomprehensible dogma. The second tests the respective claims of the two systems by an appeal to the religion of nature and to the revelations recorded in the Jewish scriptures. The third is an able refutation of the Trinitarian assumption of the union of the divine and human nature in Christ. The writer shows that the doctrine of the two natures in Christ, first, robs the Deity of the essential attribute of omnipresence; secondly, is calculated to throw a doubt on the veracity of our Saviour; thirdly, tends to destroy the value of the New Testament; and, lastly, does not answer the purposes for which it was intended. I extract the two last heads.

The doctrine of the two natures in Christ, and the inferences built on it, have a direct tendency to destroy the value of the New Testament.

The Evangelists and Apostles have transmitted to us the record of the precepts which Jesus taught, for the purpose of leading mankind up to virtue and to God; and of the promises, by which those precepts are strengthened. We revere the one as the dictates of unerring wisdom, and we trust with confidence to the other, for all we hope for beyond the grave. But this reverence and trust are entirely founded on our firm conviction, that these precepts and these promises are a revelation to us from God. The moment we admit the dangerous doctrine, that Jesus sometimes spoke as God, and sometimes as man, all our confidence in the scriptures is gone. How can we tell, whether the doctrines which he taught, and the promises which he made, were taught and made by him in his Divine or in his human capacity? The sacred penmen appear not to have been aware, that their great Lord and Master spoke alternately in these different characters. They never intimate such a thing, and hence they have left us nothing whereby we can be guided in this important inquiry. As man, it is said, both the knowledge and the power of Jesus were limited. How shall we, then, trust in him? This strikes at the root of all our faith, and all our hopes!

Lastly, the doctrine of the two natures in Christ does not answer the purposes for which it was intended.

The obvious object of it is evidently to reconcile with the *assumed* supreme Divinity of Christ, those passages of scripture, in which he is spoken of as a created, subordinate, and dependent being. Now, although the difficulty, which some of these passages present, may be thus got over, yet there are some other passages which remain totally unaffected by this dogma, and which are perfectly decisive. I believe it is pretty generally held by Trinitarians, and it is the uniform language of all their creeds, *that Jesus Christ is the Son of God, according to his Divine nature;* and hence we meet

so often with the unscriptural phrases: *God the Son; the Eternal Son of God; eternal generation*, &c. Now we read, Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father;" and in John v. 19, "*The Son* can do nothing of himself." We have here the express words of Christ. He does not say, *I know not; I can do nothing*; but *the Son* knoweth not, *the Son* can do nothing. Here, then, the usual expedient of the two natures in Christ, fails of answering its purpose; and if we believe Jesus, we must believe that as the Son of God, both his knowledge and power are limited.

The style of these essays is marked by conciseness, perspicuity, and vivacity; and the reasoning is direct and conclusive. As specimens of popular theological tracts, they are inferior to no recent publications *of the kind*; and though perfectly adapted to the wants of the ignorant and bigoted community which they were designed to benefit, they cannot be read without interest and profit by any friend of truth. By patronising the Essayist, liberal Christians in this vicinity would transmit a pleasing token of respect and sympathy to individuals, who, remote from the society of brethren in religious faith, are making unostentatious and indefatigable efforts for the advancement of what they believe to be gospel truth. A. P.

[For the Christian Register.]

HARVARD COLLEGE.—NO. I.

Mr Editor,—I have been surprised, in common with many others, at the attacks which have recently been directed against Harvard College. I am surprised that of all the charges which party spirit, political or religious, might invent, that of sectarianism should have been preferred against this institution. I am still more surprised that of all charges, this should have been brought by individuals, who have not been distinguished themselves for the exercise of a catholic and liberal spirit, but on the contrary, who have taken a leading part in the exclusive sectarian operations of the present day.

It is probably thought by most of the able and judicious friends of the College, that the attempts which have been made to inflame the public mind against it, do not merit a serious reply. It is wisely considered, that appeals palpably directed to the prejudices or the ignorance of the community, will carry their own refutation with them. It cannot be expected, then, that much pains will be taken to counteract the effect of statements, which are industriously repeated, but which rest on no stronger foundation, than the zeal, perhaps sincere, but certainly misguided, of the friends of exclusive religious systems. The only evil consequences, that can be apprehended from the late attempts to raise an outcry against the College, are an increase of religious prejudice towards it, and new fears of committing young men to its care. It seems impossible, at the present day, that the Calvinistic leaders can by any management succeed in gaining the College to the interests of their sect. No one can doubt that they are aiming at this; and no one who understands the character of our Commonwealth, can doubt that they will meet with a signal discomfiture.

For one, however, interested in the cause of learning and religion, I do not think an entire silence should be maintained, when measures are adopted, which seem to look with an unfriendly aspect on an institution which has done that cause so much service. I wish, Mr Editor, a small space in your columns, to offer some remarks on this subject. I wish to lay before my fellow citizens some plain facts and arguments. I would tell them what I know respecting certain efforts that are now made to abuse their minds. I assure them, in the beginning, that not a charge of any importance, which has been repeated and repeated against the institution, in which we all have an equal interest, is incapable of a clear and satisfactory reply. Some of these charges I propose to consider in future papers, especially the charge that the College has been perverted to sectarian purposes.

It may be proper to declare that I have no connexion, directly or indirectly, with the College, and write entirely from the suggestions of my own mind. I have little interest in any of the sectarian proceedings of the times, but have great interest in the cause of truth and Justice.

[For the Christian Register.]

Mr Editor,—I request some biblical critic to give his opinion of the correctness of our common translation of Galatians iii. 21. The Apostle asks, if the law be against the promises; and answers it, in the negative. The Greek word rendered *against* is κατα, which is usually translated according to, as 'the gospel according to Luke,' &c. It would be an absurd translation to say 'the gospel against, or opposed to Luke,' when Luke was the writer. I know this preposition sometimes has the meaning given to it in the above passage. It has this meaning in Galatians v. 17. But it seems to me, that in the text first above referred to, it has the more usual import of according to or in agreement with. Then the passage would be; "Is the law in conformity to, or in consequence of, the promise?" which the Apostle answers in the negative. He says in the 12th and 18th verses of the same chapter, and in Romans, that the law is not a part of the covenant of promise. It is not of faith. It is not instead of the promises, nor did it supersede the covenant of promise through faith. The law was to regulate external conduct only, and had reference to political and worldly objects. It has nothing to do with the promise, either to annul it, or set it aside, or to strengthen or confirm it. Is the law then in agreement with, or in consequence of or according to the promise? No, certainly not. For if the law had, or could have had, a life giving power, (a saving moral and spiritual power) then justification, pardon, or salvation had been by the law. But it is not so—but justification is of faith, in consequence of the promise. Is not this a just view of the Apostle's opinion or meaning here? I admit, indeed, that the Apostle might justly say "that the law is not *against* the promises."

A. B.

CHRISTIAN REGISTER.

BOSTON, APRIL 16, 1831.

SLAVERY IN THE BRITISH WEST INDIES.

The last number of the *Anti Slavery Reporter*, published in January, mentions that the public meetings in Great Britain "for the purpose of petitioning Parliament for the Abolition of Slavery, had been numerous beyond all former example." We are informed in the same work, that from the 17th of Nov. to December 23d, inclusive, eleven hundred and twentyfive petitions for the early and entire abolition of Colonial Slavery were presented to the House of Commons, and that the whole number presented during the session, previous to the Christmas recess, had been three thousand two hundred and fourteen. It adds, that "a very large additional number, it is believed, will still be presented before the discussion of the question, in pursuance of the notice given by Mr Buxton, for the 1st of March." The *Reporter* gives a particular and interesting account of some of these meetings.

The following outline of the proceedings at Edinburgh, abridged from the Anti Slavery Reporter, will probably interest our readers, as they show the highly excited state of the community on this subject, and the progress of public opinion in Great Britain.

"On the eighth of October, a numerous and highly respectable meeting of the friends of Abolition, was held at Edinburgh." The Lord Provost, M. Allan, Esq. took the chair, and opened the meeting with a short address. Mr Jeffrey then made a very eloquent speech, which he concluded "by moving a series of resolutions, on which it was proposed to forward a petition to Parliament praying for the abolition of negro slavery *at the earliest practicable period*, and that all negro children born after the first of January 1831, should be free." He sat down amid loud cheering. The resolutions were seconded and supported by the Rev. Dr John Ritchie.

Dr A. Thompson next addressed the meeting in a powerful speech, in which he expressed an opinion that the resolutions did not go far enough, as he thought the word *immediately* ought to be inserted in the place of "*at the earliest practicable period.*" He concluded "by saying that he did not wish to divide the meeting by proposing any amendment to the resolutions; but merely rose to state his sentiments on the subject." There was a loud cry, however, in different quarters of "move, move," and Dr Thompson accordingly moved as an amendment, that the word *immediately* should be inserted, and the proposition regarding children expunged." This motion was seconded, and some discussion ensued, when a gentleman who spoke in favor of it, having concluded his speech by saying "*Fiat justitia, ruat cœlum*, let us do justice, be the consequence what it may," the Lord Provost "left the chair, declaring that he could not, in his capacity of chief magistrate of Edinburgh, countenance a meeting where such sentiments were applauded." No one being willing to take his place, "a resolution passed by acclamation, that another meeting should be speedily held in the same place, to support an energetic petition to Parliament for the total and immediate abolition of negro slavery."

The next meeting was held on October 19th, and is said to have been one of the largest and most respectable ever assembled in Edinburgh. A petition to Parliament on the principles of immediate abolition, which was moved by Dr Thompson, was adopted at this meeting, and was subsequently signed by upwards of 22,000 persons.

There appears every reason to believe that measures will soon be taken which will put an end to slavery throughout the British Empire. It is evident that the public is growing better acquainted with the actual miseries of slavery, and that the advocates for its abolition are, in consequence, rapidly increasing in numbers. The same feeling of horror and indignation, which led to the abolition of the slave trade, seems now to be diffusing itself through every part of the kingdom. This is a feeling which cannot be resisted. Indeed, even slaveholders now, in many instances, admit the necessity of abolition, only contending that they are entitled to compensation for the injury which it will occasion them. Perhaps all are not sincere in this admission, and some, no doubt, only make it in the hope of thereby delaying the triumph of justice and humanity, which they are certain they cannot avert by direct opposition.

In addition to the general feeling of the nation on the subject of slavery, the friends of humanity have great cause for encouragement in the character of the political party which is now in power in Great Britain. Many of the leading men of that party have been powerful advocates for the enfranchisement of the negroes. The Lord Chancellor, particularly, while he was yet a member of the House of Commons, pledged himself to this cause, in such a manner, that he cannot with honor support a different course, even if we suppose him to be actuated by no higher principle than a regard to his own character. His conduct, however, in his present high station, gives us no reason to suppose that he is not still prepared to defend the same policy with regard to the negroes, which he formerly advocated with so much eloquence.

NARRATIONS OF RELIGIOUS EXPERIENCE.

We have given place, as our readers will find on the first page, to one of these narrations, which were formerly common in our churches, and are even now required or permitted in not a few of the Calvinistic or Methodist persuasion. That, which we have extracted, derives its chief interest from the character and reputation afterwards obtained by its author, and from the church, for admission into which it was given, being that of Dr Doddridge at North Hampton.

Those of our readers, who are conversant with the writings of Hugh Farmer, will undoubtedly be struck by the contrast of the confusion and crudeness of some of his earlier views, with the sound sense and discrimination distinguishing the works, by which that eminent divine has long been known. Amidst, however, all that they may find objectionable, either in doctrine or phraseology, they must not overlook the seriousness and humility of spirit they express, and which, in faithfulness to the good resolutions with which they are accompanied, Dr Farmer never ceased through life to maintain, though he saw reason to reject some of the articles of faith, on which they would seem to be grounded.

Happily, the day for these narrations has passed. Among rational Christians, at least, they are no longer desired, much less demanded. They are justly regarded as a most unwarrantable condition of Christian fellowship, which no church or community have a right to impose; and as very equivocal evidences either of faith or character. They are often drawn up at an early period of life, amidst the excitements of youthful feeling, before the judgment is mature or faith is settled; and when the fervency of new resolution, or of virtue that has never been tried, is in danger of being mistaken for deep conviction, and an established piety.

The instance before us, the "experience" of Mr Farmer, in which we find so much is uttered, that in maturer life he either disbelieved, or, if he felt, would not think it proper publicly to express, might be sufficient of itself to show the absurdity of demanding such narrations, even supposing them sincere at the time they were given. But this is not always the case. In churches, where formerly they were required, they degenerated into mere forms. Certain expressions were thought proper; and these were adopted by almost every one. People undertook to give narratives of their spiritual frames, who could hardly be said to have had any frames at all. So that their "experiences" were little better than fictions; and this, too, of the worst possible description. For they had in them the very essence of hypocrisy; pretending to feelings, which at least in the degree supposed, were never known; and assuming vows, which, as they had not been deliberately considered, were often grossly violated.

It has been credibly asserted, that there were persons to be found, some fifty or sixty years ago, who, for a certain compensation, would draw up these narratives for new converts, varying somewhat in phrase and incident, as might be thought suitable to any given case. We have been told on good authority, of one such spiritual notary, residing in this city not forty years ago, who was said to be frequently thus employed; and that not a few of the *personal experiences*, solemnly given in the churches, were drawn up by him. It is not our custom to give credence to marvellous stories of this sort, but if any part of it be true, it exposes the absurdity of demanding such relations. Or even if the whole be false, the records of some of our older churches—*especially after these boasted seasons of revivals*—will attest to precisely the same point. The perpetual acts of church discipline—of censure, suspension, excommunication—with which their pages are disgracefully filled, and which were never more frequent than after that notorious revival in 1741-2,—sufficiently demonstrate, were all other evidence wanting, that it is not in confessions of faith, nor in relations of religious experience, nor yet in the fervency of a feverish enthusiasm, or anything else that man's art deviseth,—to secure soundness of faith, or a spotless church.

BOSTON ASYLUM FOR INDIGENT BOYS.

We are much gratified to learn, that the appeal recently made to the public in support of this valuable institution, has been favorably received: and that liberal contributions have been made to meet the demands upon its charity, to which its diminished funds had become incompetent. Among several others we have noticed with much pleasure the munificent donation of one thousand dollars, by Samuel Appleton, Esq., of this city. Such instances of liberality are gratifying, not only in their direct and immediate benefit to the object to which they are applied, but as the expressions of a laudable public spirit and of an essential Christian virtue.

We are not fond of self commendation, whether coming from individuals or a community; and for a city or a society to be perpetually extolling its own charities, seems to us, if not quite as revolting, yet as little to be encouraged, as the sounding of a trumpet when we are doing our alms. Yet we may assuredly congratulate ourselves that we live in a community where the calls of charity are so cheerfully answered; where superfluous wealth is so often consecrated to useful and holy purposes; and, where amidst great diversity of religious faith, and with Christians of various names, are found in such abundance, those fruits of mercy which are among the truest evidences of a sincere faith; acceptable to God and approved by men.

Notwithstanding the liberal donations, that have already been made, we learn that more is yet absolutely necessary to maintain the present number of beneficiaries, and to enable the Directors to meet the annual expenses of the Asylum. This diminished state of its resources has not grown out of any carelessness, or improvidence, in their management; for it has been conducted, as is shown by the statements recently given, with the strictest economy; so that the expense of each boy is *less than a dollar* per week. But it has suffered through the changes, to which, with the progress of time, all such institutions are liable, from the deaths, removals, or misfortunes of its early patrons. And the success of the applications, which now, for the first time since its establishment, more than sixteen years ago, are making in aid of its funds, is a decisive evidence of its high place in the public estimation; and of the good, of which it has been the instrument.

MODESTY AND LIBERALITY.

The Reverend Doctor Ezra Stiles Ely, of Philadelphia, says in his paper, that a writer in the Boston Telegraph "eulogizes Drs Beecher and Channing, greatly to the injury of the former; for the men are no more alike than a lump of virgin gold and a polished pewter cup. It is a cunning device, however, to exalt Dr Channing by yoking him to Dr Beecher; for a writer who can praise an orthodox divine must surely be very candid and worthy of credit when he extols the little champion of Unitarianism."

Dr Beecher a lump of virgin gold, and Dr Channing *a polished pewter cup!* The latter *exalted* by being *yoked* to the former!! A writer very candid when he extols the *little* champion of Unitarianism!!! Well done, Dr Ely.

In the same paper—the Philadelphian of March 25th—the Reverend John Gray, of Easton, Penn., says that he "feels *hurt* to be put upon a par with Mr Simon Clough, or any other opposer of his Lord and Saviour Jesus Christ, and of the Holy Ghost the comforter,"—by which he means that he cannot bear to be put upon a level with a Unitarian! The man is to be pitied Dr Ely spoke of him and of Mr Clough in the same sentence, without intimating that one was gold and the other was pewter. We are sorry his feelings have been so "hurt."

Moreover, for the information of our readers, we quote Dr E. S. Ely's testimony, respecting the "Boston Telegraph, which is edited by the Rev. Moses Thacher." He declares, that "if we have any print which ought to be called *Hopkinsian*, or 'Calvinistic up to the hub,' this is the one. It is conducted with ability; and seems calculated to present the system of gospel truth in the most offensive light possible."

If 'Calvinism *up to the hub*' presents Christianity 'in the *most* offensive light *possible*,' in what light, pray, does any sort of Calvinism exhibit it? Take away equal terms from both sides of the equation, and we have,—Calvinism presents Christianity in an offensive light.

LATE PUBLICATIONS.

MR MAY'S LETTERS TO DR HAWES.

We have recently noticed these valuable letters, though in the cursory manner prescribed by the limits of a journal like this; and we particularly adverted to the excellent spirit, by which they are pervaded. On each of the subjects, of which they treat, the writer has furnished much important matter, which will be found worthy of attention, long after the occasion that called them forth, shall have been forgotten. We might easily select passages relating to the "primitive churches," to the "doctrines of the reformation," so often misunderstood; and to the characters of the first settlers of New England, which throw additional light on these fruitful topics, and are honorable to the learning and feelings of the writer. We can only select for the present the following passage, which seems to have some nearer application to passing events; and in which Mr May, with his accustomed moderation and gentleness, refutes one of the many charges against Unitarians. It is in reference to "*Revivals*," so called, that he thus writes,—

Another of our unpardonable offences is, that we differ from you in our estimation of what are called revivals. Nothing seems so quickly to enkindle the indignation of our Orthodox brethren, as a slowness on our part to believe in the divinity of these religious commotions. What term of reproach is now a days more frequently applied to Unitarians than, that they are opposers of revivals. But, Sir, unless it can be shown in the New Testament, that this particular method of advancing the cause of religion was instituted by Christ and his Apostles, there surely can be no propriety in considering a man's opinion respecting it, any test whatever of his piety. A true Christian will of course approve and aid every project, which he thinks adapted to advance the interests of true religion. He surely cannot be a faithful Christian if he countenances any measure, of which he does not so think. But all are not such which may claim to be. It is therefore the duty of every friend of Christ to discriminate. He should not take for granted that every thing is good, which may have assumed a good name. The highly Orthodox Convention at New Lebanon, of which you were a member, ventured to discriminate on this subject. Why may not other men exercise the same liberty? One of the earliest resolutions of that assembly was, "that revivals of religion, may be attended with so much evil, as to overbalance the good they do." Of this we have no doubt. That they have done and may do some good we never denied; but we think the evil they do is greater. Therefore, we cannot encourage them.—Let it not be supposed, that we are singular in this respect. No. Our pious forefathers, the majority of them at least, did not approve of the religious excitement in 1639 or 40, to which you have referred as one of the earliest outpourings of the Spirit, upon the Churches of New England. Whatever you may think of it, many of the contemporaries of that event thought its tendency to be injurious; so much so, that it was even proposed, that the General Court should restrain the people from their frequent meetings. In 1740 there was another agitation, of which you have made distinguished mention. You do not venture to deny there were great evils consequent upon it. But because 160 ministers gave their testimony in its favor, you have written it down "a great and precious work of God." It may have been so. But why should not the testimony of many more than 160 ministers be heard on the other side. If I am not wholly ignorant of the facts, *a large majority* of the churches and ministers of that day utterly disapproved the measures pursued, and the doctrines inculcated by the revivalists. Many of them considered it not so much a revival of religion, as a revival of Antinomian extravagances of the preceding century. And what right have you, Sir, to decide that the majority were then wrong, and the minority right in their opinion. You have not dared to deny that there were "*some real Christians*" opposed to that revival. I believe that there were more of such opposed than in favor of it. And I am willing to abide the examination of any candid mind.

We shall only add to these remarks, what Dr Chauncey in his memorable work pointing out "*Things of a bad and dangerous tendency*," has abundantly shown, what no one in his senses will deny, that the religious stir of 1741-2, to which Mr May refers, gotten up by Whitfield and others, was attended by great irregularities; that not a few of the friends of these excitements confessed their sorrow, that they had encouraged them; and that those who stood aloof, and maintained the even tenor of their way, had reason to rejoice in their moderation; and were acknowledged, by some among the enthusiastic themselves, to have chosen the wiser part.

A Sermon delivered at the Ordination of Rev. Josiah Moore, *as Pastor of the First Church and Society in Athol, Dec.* 8, 1830. By Alonzo Hill, *Junior Minister of the Second Congregational Society in Worcester.*

This is an able and interesting discourse from Hebrews xii. 14. The preacher shews in what manner the great truth of the necessity of personal virtue has been evaded, and points out a test by which we may detect its influence.

His remarks on the necessity of personal holiness as the great end of religion, are valuable and weighty. Important as we regard doctrinal discussions, which are adapted to throw light on the principles of the gospel, and to give men a better understanding of it, as a religious system, we deem still more important, such discourses as the present, which aim to enforce the spirit of Christianity upon the minds and hearts of the hearers. We hope Mr Hill's sermon will be extensively read. It will do good, beyond the season of its delivery.

The discourse is accompanied with the Charge by Mr Thompson of Barre, the Address to the Society by Mr Wilson of Petersham, and an interesting statement of facts, relative to the condition of the society, after the decease of the Rev. Mr Estabrook their late liberal-minded and exemplary pastor. We may give some extracts in a future paper.

Liberal Preacher *for April*, 1831. This number contains a Sermon by Rev. Mr Barrett of this city, on "our obligations and privileges as Christians." It is serious, stirring and eloquent.

We are glad to learn that it is the intention of the conductors of this work, to give it, as far as possible, a practical and devotional character. It should be, as its name imports, a collection of truly liberal discourses, free from the peculiarities of any sect, and an able advocate of the simple truths of the gospel, which are held in common by Christians. We do not complain that it has been too doctrinal heretofore. It was not more so probably than the times demanded. There is a call now, for earnest, serious preaching, not infected with a sectarian spirit. The Liberal Preacher, we hope, will meet this call. And we hope that our ablest clergymen will not withhold from it, their most powerful discourses.

We have other means, in abundance, for controversy and speculations; let us have one work devoted to practical religion.

The NATURALIST, *edited by* DANIEL JAY BROWNE, *aided by distinguished Naturalists.*—Vol. I., No. 4, for April, 1831.

A periodical publication, devoted, as this is said to be, to "*Zoology, Botany,* and *Mineralogy,*" must be received with pleasure by all who are interested in those branches of science. The present number contains some remarks on Mineralogy, an account of the American and Malay varieties of the human species, an article on the Beaver, and another on White Ants, continuation from a former number, an account of several species of grape, with observations on the culture of the vine, and an article on Silver. It is also ornamented by a lithographic print giving a view of beavers and their works, and a representation of the American and Malay varieties of man. This print is not very well executed, but we presume that the profits of the work will not afford anything more expensive. The articles in the present number are well written, and are evidently the productions of writers who are conversant with the subjects of which they treat.

RELIGIOUS INTELLIGENCE.

[For the Christian Register.]

ORDINATION AT HARVARD.

On Wednesday the 13th inst. Mr Washington Gilbert was ordained over the society in Harvard, formerly under the care of Mr Blanchard.

The following was the order of services. Introductory prayer and Selections from Scripture, by Mr Robinson, of Groton; sermon by Mr Barrett, of Boston; ordaining prayer, by Mr Allen, of Bolton; charge by Dr Thayer, of Lancaster; Right Hand of Fellowship, by Mr Alger, of Chelsea; Address to the people, by Mr Farr, of Gardner; concluding prayer, by Mr Sibley, of Stow.

The sermon was founded on Luke xvii. 20, 21. 'And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation. Neither shall they say lo here! or lo there! for, behold, the kingdom of God is within you.' After pointing out some of the errors which had been prevalent on the subject of religion, regarding it as something external, consisting in rites and ceremonies, and outward observances, instead of an internal principle, regulating the affections and the heart—or in occasional raptures and periodical excitements, instead of a steady and constant piety—or in a passive reliance on the merits of another, instead of persevering efforts to be good ourselves; the preacher ably and eloquently explained and illustrated the truth that "the kingdom of God is within us." I could not do justice to the discourse in an abstract, and therefore will not attempt it. I trust it may be more extensively useful by being submitted to the public. The day was a fine one, and the services were listened to by a large and attentive audience.

DOMESTIC INTELLIGENCE.

The Storm. The disasters attending the late storm have been many and great. Much damage has been done to the shipping and buildings in several places, and many lives lost. The packet schooner Boston, Capt. Webber, sailed from this port for Hartford on the 7th inst. and struck on the rocks off Cohasset, and sunk in deep water. The crew lashed themselves to the masts, and were taken off by boats from the shore. Capt. Webber expired before the boats reached the wreck. The schooner Warrior, bound to New York, went on shore at Block Island. The master, supposed to be G. F. Lovell, and all hands on board perished.

Connecticut Election. John S. Peters is chosen Governor, Isaac Spencer, Treasurer, and Thomas Day, Secretary. There is no choice of Lieut. Governor. Messrs. Barber, Ellsworth, Huntington, Ingersoll, Storrs and Young are elected Representatives in the 22d Congress.

Sculpture. This branch of the fine arts has hitherto received but little attention from Americans. We are gratified to learn that the efforts of two young gentlemen of our own country have been highly successful. Mr Greenough, of this city, has lately finished at Rome a group of *Chanting Cherubs*, which has attracted considerable notice abroad, and has been purchased by Cooper, the novelist. Mr Augur, of New Haven, has added to a deservedly high reputation, by *Jeptha and his daughter*, which, we learn, will soon be exhibited in our eastern cities. Mr Augur has devoted years to this production, and we trust that he will receive a generous remuneration.

Revision of the Laws, and Appointments. Hon. Charles Jackson, Hon. Samuel Hubbard and John B. Davis, Esq. have been appointed by the Governor to revise the existing laws in relation to debtor and creditor, and to provide for the equal distribution of the estate of insolvent debtors, agreeably to the provisions of a resolve of the last session of the General Court. The County Commissioners and Special County Commissioners, whose terms of office were about to expire, have been reappointed by the Governor and Council.

We learn by letter from Vera Cruz, that Montoya has been nominated Charge d'Affaires to the United States, and that the eldest son of the ex-emperor Iturbide will accompany him as Secretary of Legation.

United States Bank. A resolution has passed the New York Assembly, by a vote of 73 to 35 declaring that the charter of the United States Bank ought not to be renewed with its present powers and privileges.

Louisiana Colleges. The House of Representatives of Louisiana, has voted $15,000 annually, for four years, to Louisville, Jefferson and Franklin Colleges, in equal proportions. The State to have a right to educate fifteen pupils at the Colleges.

Edinburgh Review. The four principal contributors to the Edinburgh Review, are said to be Lord Brougham and Vaux, Sir James Mackintosh, and Messrs. Jeffrey and Macauley; all members of the British Parliament.

New Pope. Cardinal Cappelari has been elected Pope. He was born Sept. 18, 1765, and created a Cardinal in 1826, by the late Pope, Leo XII. He is represented as a man of excellent character, and well versed in Oriental literature. He assumes the name of Gregory XVI.

Medical Statistics. The probable length and chance of human life, and the comparative healthiness of different places and different periods, are subjects of interest and curiosity. Their importance is increased, when we notice the moral and adventitious circumstances upon which they depend. The Connecticut Mirror refers to two valuable treatises upon these subjects, one by Hufeland of Germany, and the other by Dr Hawkins of England. From the investigations of these writers, as given in a late number of the American Quarterly Review, the editor of the valuable paper we have mentioned above, has furnished a table of the chances for life, at Rome in the third century, and also one given some time since, by Mr Finlayson, which shows an increase in favor of the eighteenth century. We copy the tables with the judicious remarks of the Mirror.

At Rome from birth to 20 there was a probability of 30 years.

do.	20	25	do.	28 do.
do.	25	30	do.	25 do.
do.	30	35	do.	22 do.
do.	35	40	do.	20 do.
do.	40	45	do.	18 do.
do.	45	50	do.	13 do.
do.	50	55	do.	9 do.
do.	55	60	do.	7 do.
do.	60	65	do.	5 do.

Mr Finlayson's table was formed in 1789, and gives the following results.

At the age of	5	the mean duration is 51
	10	do. 48
	20	do. 41
	30	do. 36
	40	do. 29
	50	do. 22
	60	do. 15
	70	do. 10

To these statements we may add, that a table calculated for the present time would exhibit still more striking results, as vaccination has already had a vast effect, and if pushed to the extermination of the small pox, would diminish the mortality nine per cent, or in other words, add that number of chances at any given age to prolonged life. Instances of long life occur now more frequently than formerly, but they are in those parts of all countries, where the air is pure, and luxury and refinement have not sapped the constitutions of the inhabitants. The following are some of the best authenticated accounts of long life gathered from the above statistical works.

In 1792 a soldier named Mittelstedt died in Prussia aged 112; and at Cologne in the same year another of the same age. In 1771 Margaret Foster of England aged 136. A few years after James Lawrence a Scotchman, aged 140. John Effingham died in Cornwall in 1757, aged 144; and Drakenburg, a Dane, in 1772, aged 147. The Englishman, Parr, married at the age of 120, retained his vigor till 140, and died at the age of 152, in consequence of a change of diet.—Joseph Surrington died at Bergen, in Norway, in 1797, aged 160 years. Henry Jenkins died in Yorkshire in 1670, aged 169 years. Our own country furnishes its full proportion of aged people, if none that can rival the above.

We give the following, as the comparative annual mortality of some of the principal cities in Europe and this country.

Philadelphia,	1 in 45	Berlin,	1 in 34
Glasgow,	1 " 44	Paris, Lyons, Strasburgh,	1 " 32
Manchester,	1 " 44		
Geneva,	1 " 43	Barcelona,	
Boston,	1 " 41	Nice, Palermo,	1 " 31
London,	1 " 40	Madrid,	1 " 29
New York,	1 " 37	Naples,	1 " 28
St Petersburgh,	1 " 37	Brussels,	1 " 26
Charleston,	1 " 36	Rome,	1 " 25
Baltimore,	1 " 35	Amsterdam,	1 " 24
Leghorn,	1 " 35	Vienna,	1 " 22

In our opinion, the above tables furnish many materials for thought, and such facts are as well worthy the attention of the moralist as philosopher. Nothing can more forcibly exhibit the advantages of virtuous habits, moderate labor, pure air, and healthful exercise, than the fact, that in London one in 37 dies annually, while in some of the counties of Wales and Scotland, only one in 80 dies in the same time. We were also much struck with the difference exhibited between Catholic and Protestant cities and countries, Compare Philadelphia and Vienna, for instance.—Both are large cities—both are situated on large rivers—both are in the midst of a healthy country, and neither are subject to malaria; yet while in Philadelphia only one in 45 dies annually, one in 22 dies in Vienna. So in Rome, Brussels, &c. In Amsterdam, only, does the mortality in a Protestant city approach the limits of those above mentioned, and that is built on ground, from the earliest ages, fatal to life. The monastic services, the merciless inflictions of penance and the health-destroying cells of the monkish orders on the one hand; and the gross licentiousness, the frequency of assassinations, and the unbounded libertinism on the other; contribute by their corruption of morals and destruction of human constitutions, in all Catholic countries, to materially shorten the average duration of life.

Carpet Weaving at Tariffeille, Conn. The business of manufacturing Carpets in this country, has not existed much beyond four years, and yet with such signal success has it been prosecuted, and so good are the articles made, that the domestic manufactures have superseded the foreign ones, and they are now almost excluded from the market. One of the principal establishments in this country for weaving carpets, is at Tariffville, Conn., about eleven miles north west of Hartford, on the Farmington river; there are four other establishments of equal magnitude in this country, namely, Enfield, Lowell, Great Falls, and Haights, near New York, which supply the American market, and are admitted by the most prejudiced individuals, to be equal to the best imported. The village of Tariffville is wholly supported by the Carpet Factory, and numbers between three and four hundred individuals; the Factory buildings consist of a spacious five story stone mill and a stone dye house; a weaving house, machine shop and six other wooden buildings connected with the working departments; there are sixteen dwelling houses, besides taverns, stores, mechanics' shops, and other buildings attached to the establishment. It employs eightythree males and fortytwo females, and pays out annually, for labor and fuel, about $25.000; the quantity of Wool used yearly amounts to 150,000 pounds, and much of it is brought from South America and the Mediterranean; about 100,000 yards of Carpeting are manufactured annually, and the capital invested amounts to upwards of $100,000.—This establishment has been in operation only about three years, and has already an established reputation for the beauty and durability of its Carpets. The process of Weaving is singularly intricate and perplexing, particularly the formation of the figures and the intermingle of the various colors and tintings; this operation is performed entirely by males, principally Scotchmen, whose skill and experience cannot be surpassed, scarcely in Europe. The high price of Wool has tended to enhance the value of American Carpeting, but when our farmers turn their attention to the more general growing of wool, we may expect a vast quantity of money will be kept at home and the price of American Carpets proportionally reduced.

General Guerrero. The Baltimore American contains the following information from Vera Cruz, respecting this celebrated character. It bears date Feb. 28, 1831.

The only news we have here is the execution of Gen. Guerrero. He was bought by the present administration for $50,000. The captain of a Sardinian brig lying at Acapulco invited him on board to dine; as soon as he got on board the vessel, sail was made, and he was taken to Huatulco, and delivered into the hands of his enemies. Thence he was taken to Oaxaca, where he was tried by a kind of drumhead court martial, and on the 14th instant was shot about two leagues this side of that city. On the ground he made presents of what little he had about him, and died like a man. This thing has caused a violent sensation here, and when a reaction does take place, as it most certainly will, sooner or later, it will be terrible.—Blood will flow in torrents.

Indian Population. The editor of the Hampshire Sentinel states, that by examining authentic documents, it appears that the whole number of Indians in the United States and its territories, amount to about 316,000. Of this number, there are in New England and Virginia 2,500. The Cherokees amount to 15,000. They reside in four different states, viz. in Georgia, 7,800—in Alabama 3,800—in North Carolina 1,800—in Tennessee 1,600. The Cherokees occupy in these four states 7,258,160 acres of land, about half of which is in Georgia.

On Monday, the Rev. Mr. MALCOM, Pastor of the Federal Street Baptist Church, left our city on his way to New-York, from whence he will take passage for Europe today, in a Liverpool Packet. In the opinion of his physicians and friends, this voyage is rendered essential to the recovery of his declining health. The good wishes and prayers of his affectionate congregation will follow him. [*Ch. Watchman.*

The Missionaries, &c.—The Cherokee Phœnix says, that Mr. Worcester was released because he was a Postmaster, and Mr. Thompson because he was a Missionary, considering both in the light of agents of the general government. It remarks, however, that their counsel studiously refrained from making such a plea; and intimates a fear, if that construction should be admitted, that the government will attempt to remove them from their stations. It appears that Messrs. Gunn and Wheeler, together with J. A. and B. F. Thompson, were not discharged, but put under bonds of $250 to appear at Court in September. Therefore they may yet be sent to the penitentiary.

FOREIGN INTELLIGENCE.

Parliamentary reform in England. A plan for the reform of Parliament was brought forward in the House of Commons, March 1st, by Lord John Russell. By this plan, sixty Boroughs, returning 119 members, are to be disfranchised; fortyseven Boroughs, with a population of 4000, reduced to one member. Several districts are to be allowed additional members, and several unrepresented towns to be allowed one member each. The whole number of members to be reduced from 658 to 596.

France. Paris dates of Feb. 27th, represent France as in a state of comparative tranquillity, though the Carlist faction still endeavor to create disorder. It was stated in London with some confidence, the beginning of March, that the Spaniards and Portuguese were about to invade France with an army of 100,000 men, and that the French government would make a new levy of 200,000 men.

Poland. Accounts from this country are vague and somewhat contradictory. It is said that the Russians were approaching the Capital, and that a general engagement was expected immediately.

Portugal. An attempt to overthrow the power of Don Miguel has failed, and 150 of the ringleaders of the conspiracy have been arrested.

Belgium. Brussels papers announce the installation of M. Surlit de Chokier, as Regent of Belgium, and that the Congress has adopted as a constitutional assembly, the decrees relative to the independence of Belgium, and to the total exclusion from power of the House of Nassau. The Regent has declared his assent to the decree.

Unitarian in Office. Peregrine Edward Towneley, Esq. has this week taken the oaths prescribed by the Catholic Emancipation Act, on his appointment to the office of High Sheriff of Lancashire; and has nominated W. Ormerod Pilkington, Esq. to be Under Sheriff. What are generally deemed the two extremes of Christian belief will be thus united in administering the civil powers of the county, Mr Towneley being a Catholic, and Mr Pilkington a Unitarian.

Emigration to the United States.—The London "World" of Feb. 21st, has the following article. "We find by letters from the country, that numbers of excellent persons, in various parts, are arranging to leave their native land for America. From one town a minister, Sunday school teachers, and many families, are about to embark and to form a colony in the valley of the Mississippi; and, indeed, there seems to be a general impression prevailing through the country, that Europe is about to undergo a terrible convulsion, and that Providence has provided an asylum for the peaceable and the pious in the New World. Now ardently as we desire the prosperity of America, we confess that we are unwilling that good men should quit their native land—a land blessed by heaven above all lands, and requiring only a real union of Christian souls to render it the praise of the whole earth."

Capture of a Slave Vessel.—The boats of a British vessel captured a slaver on the coast of Africa, Dec. 1st, after a desperate resistance. The British had nine men wounded, the slaver seventeen men killed and drowned, the latter by being driven overboard in the combat. The captors found one hundred and sixty-seven slaves on board, in a miserable condition, the whole of which were taken to Sierra Leone, where the Captain and crew were imprisoned, and were to be tried under a special commission.

MARRIAGES.

In this city, Mr. Joseph Weber to Miss Mary Ann Webster, formerly of Salem, N. H.; Mr. John H. Hawes, of the firm of Hawes & Darling, to Miss Lydia H. Williams; Mr. Caleb Ingraham Pratt to Miss Caroline Dennie Major; Mr. Thomas J. Stone to Miss Mary Stone Rice; Mr. Loke Bemis, jr. to Miss Elizabeth Lincoln; Mr. Harrison Cass to Miss Mary A. Perham; Mr. Thomas Chase to Miss Susannah Holiday; Mr. Isaac S. Low to Miss Caroline M. Guptil; Mr. Wm. R. Porter to Miss Martha B. Stacy; Mr. Chas. H. Sutphen, formerly of Cherry Valley, N. Y. to Miss Elizabeth H. Dow; Darius Ladd to Miss Emily, 2d daughter of Jona. Prescott, all of this city.

By Rev. Mr Gannett, Mr Frederick H. Bradlee to Miss Lucretia Wainwright.

In Cambridgeport, Mr. Nathaniel Goodwin Manson to Miss Hannah Ellis Hemenway.

In Hingham, Mr. Micajah D. Mears to Miss Hannah Thaxter; Capt. Marcus Lane, of New-York, to Miss Priscilla Lane.

In Framingham, Mr. Jonathan Wheeler to Miss Deborah S. Tram, both of E. Cambridge.

In Belleville, Mr. Daniel Lakeman to Miss Sarah Jane Atkinson; Mr. George K. W. Gallishan to Miss Elizabeth E. Atkinson.

In Medway, Mr. Benj. Hinds, of Sherburne, to Mrs. Sally Daniels.

In Malden, Mr. Zerah Estes to Miss Lydia Vinen.

In Newbury, Jeremiah Nelson, Esq. to Miss Mary Balch, daughter of John Balch, Esq.

In Bolton, by Rev. Mr. Samson, Mr. Thomas H. Samson to Miss Sirah A. Haynes.

In New Bedford, Mr. Silas Jenny, of Fairhaven, to Miss Clarissa Shearman, daughter of Mr. John S.—Mr. William Bain to Miss Sarah Slocum, both of New-Bedford.

In Townsend, Vt. Mr. John McElroy, of Roxbury, to Miss Wealthy Wilkinson.

DEATHS.

In this city, Mrs. Hannah, wife of Asahel Clapp, 27; Mrs. Ann Grant, 77, widow of the late Dea. Moses Grant; Mr. Noah Ferneld, 37, formerly of Kittery, Me.; Gardner Benson, 24; Eliza Wilcox, 57; Henry Stiles, 27; Lydia Ingalls, 44; Mary E. Baldwin, 20; Wm. Henry Gaylord, 12; Samuel B. French, 19; Susan Williams, 27; Mary Pierce, 33.

In this city, Rev. Ebenezer Withington, aged 62.—The uniform kindness of disposition which the deceased ever manifested in the relations of husband, father, and friend, had endeared him to his family, by whom his loss is deeply felt. Yet the piety which sustained him through many trying scenes of illness, the resignation which he manifested during his last sickness and the hope expressed that he left this world for a happier and better, have afforded them that consolation which the world can neither give nor take away.

[*Communicated.*

On Wednesday afternoon, Rev. Thomas Paul, aged 55; for a number of years minister of the First African Baptist Church in this city.

In Dorchester, Francis Augusta, youngest son of Mr. Jonathan Bridgham, 11 years.

In Braintree, Mrs. Sarah Denton, 66, widow of the late Eben D.

In Weymouth, Mr. Harvey Bates, 24.

In Hingham on Saturday last, Mrs Ruth Beal, widow of the late Joseph B., aged 85.

In Templeton, March 20, Carlton M. only son of John and Priscilla Simonds, 8 years.

In Leominster, March 2d, Mrs. Eunice Richardson, 87.

In Boscawen, N. H. Mr. Asa Sherwin, formerly of Townsend, Mass. 24.

In Wrentham, Miss Clarissa Cheever, 33.

In Essex, Mr. Jeremiah Perkins, 46.

In Westborough, Cynthia, wife of Mr. Josiah Hardy, 44.

In Leominster, March 2, Mrs. Eunice Richardson, 87.

In Troy, Ms. Mr. Peregrine White, 30.

In Gilmanton, N. H. Dr. Wm. Smith, 93 years and 6 months.—In Brookfield, Madison Co. N. Y. Rev. Henry Clarke, 74, of the Seventh Day Baptist connection.

In New-York, Hon. JAMES LLOYD, for many years a distinguished member of the U. S. Senate from Massachusetts.

In Cincinnati, Ohio, Mrs. Sarah, wife of Mr. Joseph S. King, aged 27, formerly of Boston.

In Newton, on the 5th inst. Miss Hannah R. Child, aged 22, youngest daughter of Mr. Daniel Child. In the afternoon of that day, her aged father left his house to be present at an examination of a neighbouring school. On his return, about 5 o'clock, finding her not in the house, and having waited a short time in vain for her return, he became alarmed. The neighbours were assembled, and search made. About 3 in the evening, her remains were found at the bottom of a well near the house. It appears that she had gone to the well for water; and that in reaching over the curve, to lift out the bucket, she was precipitated to the bottom of the well, twenty-five feet deep, with fourteen feet of water.

For several years since the death of her mother, this affectionate daughter had devoted herself assiduously to her surviving parent, consoling him under many trials, through which he has recently been called to pass, and directing his house with a degree of judgment, prudence, and affection that are seldom equalled.—*Centinel abr.*

In Caledonia, N. Y. Mr. Oliver Hart, 32. In felling a tree in the woods, a limb 10 or 12 feet in length and 10 inches in diameter, broken from the top of a neighbouring tree, struck and broke in the head of Mr. Hart with such violence, that he instantly expired. His family connexions are supposed to reside in some part of New-England.

In Baltimore, Dr Elisha de Butts, Professor of Chemistry in the University of Maryland.

In England, Feb. 8th, Rev. Mr Hincks, minister of Renshaw Unitarian Congregation, Liverpool. Feb. 21, Rev. Robert Hall, pastor of the Baptist church in Broadmead—he died at his residence in Ashley Place, Bristol, in the 67th year of his age.

SCHOOL TEACHERS.

MR HOLBROOK will be happy to see Teachers of Primary or Elementary Schools, both public and private in this city and vicinity, at the Columbian Hall this afternoon, at 3 o'clock.

SCHOOL FOR YOUNG LADIES.

MISS TILLINGHAST proposes opening a School, in Walpole, where she will instruct in the useful and ornamental branches of education, and hopes to merit the encouragement of the public by the fidelity with which she fulfils the responsible duties of her situation. The quarter to commence on the 4th day of May.

Terms.—Reading, Writing, Arithmetic, Geography, Grammar, History, Plain and Ornamental Needle-work, $3 per quarter. French Language, $2 per quarter. Drawing and Painting, $2 per quarter.

References.—Rev. J. P. B. STORER, Walpole.
Col. TOTTEN, Newport.
Rev. Mr KIMBALL, Needham.
Rev. Mr HAMILTON, Taunton.
Hon. JOHN M. WILLIAMS, do.
Hon. MARCUS MORTON, do.
Hon. JAMES L. HODGES, do.

Walpole, April 16, 1831. 3t.

NEWTON FEMALE ACADEMY.

The Spring Term of this institution will commence on Wednesday, the 4th of May, under the superintendence of Miss REBECCA S. LEACH, in whose qualifications as a Preceptress, the Trustees have much confidence. Instructions will be given in all the English branches of Education, usually taught in Female Academies and High Schools—also in French and Latin.

This Academy is within 7 1-2 miles of Boston, and its location delightful and healthy.

Board 1,75 per week. Tuition for English branches 5 dollars per quarter—$2 addition for Latin or French.

By direction of the Trustees,
WILLIAM JACKSON, *Secretary.*

REFERENCES.

Hon. SAMUEL HUBBARD, Court Square,
Mr JACOB ABBOTT, Mount Vernon High School.
FRANCIS JACKSON, } Land Commissioner,
} Old State House.
JOSIAH STEDMAN, No. 438 Washington Street.
THOMAS A. DAVIS, No. 1 Washington Street.
April 9. 4t.

TO AUTHORS AND PUBLISHERS OF BOOKS.

RICHARDSON, LORD & HOLBROOK, No. 133, Washington street, Boston, being engaged *particularly* and extensively in the publication of SCHOOL BOOKS, would respectfully invite the correspondence of persons preparing works for publication in any department of Education. They would also direct the attention of School Committees and Teachers to the following list, in which are some of the most popular works ever published in this country. Any other works than those in the list will be furnished to towns, merchants, and individuals, on the best terms. Copies furnished *gratis* for examination.

Academical Speaker, by B. D. Emerson.
Alger's Perry's Spelling Book.
Blake's Geography for Children.
Blair's Outlines of History, Chronology, &c.
Boston Handel and Haydn Society's Collection of Church Music.
Bridgewater Collection of Sacred Music.
Bentley's Testament, with a Vocabulary.
Boston Reading Lessons for Primary Schools.
Blair's Rhetoric, with Blake's Questions.
Child's Song Book, for Schools and Families.
Emerson's Questions and Supplement to Goodrich's History of U. States
Frost's Elements of English Grammar.
French Testament.
do Grammar, (Wanostrocht's.)
do do (Surault's) for beginners.
do Reader, (Hentz.)
do Phrase Book, (Hentz.)
do Word and Phrase Book, (Explanatory and Pronouncing.)
Gould's Adams' Latin Grammar.
Goodrich's History of the U. S., *with cuts.*
do Geography and *small* Atlas.
do do and *new* Atlas.
Hall's Lectures on School-Keeping.
Historical and Descriptive Lessons.
Introduction to the National Spelling Book.
Juvenile Psalmist, for Sabbath Schools.
Juvenile Lyre; a Collection of Hymns and Songs set to easy Music, for Schools and Families.
Lock Hospital Collection of Music.
Lessons in Enunciation, by Russell.
Morse's Geography and Atlas.
do Ancient Atlas.
Mental Guide.
Noyes' Penmanship.
National Spelling Book, by Emerson.
Pierpont's American First Class Book.
do National Reader.
do Introduction to do.
do Young Reader.
Political Class Book, by Hon. Wm. Sullivan.
Questions to Whelpley's Compend.
Sabbath School Psalmody.
Smith's Practical and Mental Arithmetic.
The Psalmist, or Chorister's Companion.
Whelpley's Compend of History.
Webster's *Old* Spelling Book.
do *New* do do.
Walsh's Mercantile Arithmetic.
Walker's New Latin Reader.
Walker's Geometry.
Worcester's Second Book in Reading and Spelling
Webster's Manual of Chemistry.
do Elements of do. March 18, 1831.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

The Geometrical Protractor will be furnished with a Vernier, or Nonius if ordered.

RECOMMENDATIONS.

The following recommendation is from a number of Gentlemen of known experience in Surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

Jesse Perkins, N. Bridgewater.
Isaac Alden, E. Bridgewater.
Azor Harris, do.
Alson Gilmore, Easton.
John Seele, do.
Welcome Lothrop, do.
Leonidas Dean, Raynham.

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street.

N. B. Messrs. J. & H. M. Pool will manufacture Scales or Rules, for Draftsmen of any description on Steel or Composition. Orders may be left at the bookstore of N. S. SIMPKINS & Co. Boston, and RICE & MELLEN, Worcester. April 16.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. III.—No. 4.—(New Series.) For April, 1831.

CONTENTS.

Explanation of our Saviour's declaration respecting "the sin against the Holy Ghost,"—Matt. xii. 31, 32; Regeneration explained, and some objections to the popular views of it stated; Recollections and remarks of an aged Clergyman, now living, respecting the changes that have taken place in religious opinions, and in the character of preaching, in New England, for the last fifty years,—No. II: Original Poetry—Sabbath Morning; "The heart is deceitful above all things"; Correspondence and Diary of Philip Doddridge; Orthodox Defence of Orthodox uncharitableness, Correction of mistatements respecting the Theological School at Cambridge, and the late proceedings of the Overseers of Harvard University; Ordination at Augusta, Georgia; Obituary notice.

LIBERAL PREACHER, *for April.*—Just published by L. C. BOWLES, 124 Washington Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for April, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 4. Containing a Sermon by Rev SAMUEL BARRETT, of Boston, Mass.—"*Our Christian Privileges and Obligations;*" from 1 Cor. vi. 1.

OLD COLONY PEACE SOCIETY.

The members of this society may obtain Peace Tracts, gratuitously, by applying to

CHARLES BROOKS,
Corresponding Secretary.
Hingham, April 2, 1831. eop3t.

PRIVATE INSTRUCTION.

Mr Goldsbury proposes opening a private school at his residence in North Bridgewater, for the instruction of young gentlemen in the common and classical branches. He would be happy to receive into his family six in addition to those already engaged.

The terms will be $2,50 a week, including board, washing, and tuition. 6t. March 19.

THIS DAY published by GRAY & BOWEN No. 141 Washington Street, the

NORTH AMERICAN REVIEW.

NO. LXXI.

CONTENTS.

Art. I. Origin and Progress of the French Language—1. Choix des Poesies Originales des Troubadours. Par M. Raynouard. 2. Second Memoire sur l'Origine et les Revolutions de la Langue Francoise. Par M. Duclos. [In Vol. XVII. of the Memoires de l'Academie des Inscriptions et Belles Lettres.] 3. Les Poetes Francois depuis le XII. Siecle jusdu' a Malherbe.

Art. II. Foreign Relations of Mexico—1. Memoria de la Secretaria de Estadoy del Despacho de Relaciones Interiores y Exteriores, leida por el Secretario del ramo el dia 13 de Febrero, de 1830. 2. Memoria del Secretario de Estado y del Despacho universal de Justicia y Negocios Eclesiasticos el dia 22 de Marzo, de 1830.

Art. III. Economy of Athens—1. Die Staatshaushaltung der Athener, vier Bucher. Von August Boeckh. Mit emundzwanzig Inschriften. 2. The Public Economy of the Athenians. Four Books. By Augustus Boeckh.

Art. IV. Character and Abuses of the Medical Profession—Rules and Regulations of the Boston Medical Association.

Art. V. Waverly Novels. Parker's Edition.

Art. VI. British and American Shipping—1. The Merchant, Ship-Owner, and Ship-Master's Import and Export Guide. By Charles Pope. 2. Speech of Right Honorable William Huskisson in the House of Commons. May, 1827.

Art. VII. The Art of Preserving Beauty—L'Art de conserver et d'augmenter la Beaute. Par L'Ami.

Art. VIII. Memoirs of Oberlin—Memoirs of John Frederic Oberlin, Pastor of Waldbach, in the Ban de la Roche. Compiled from authentic Sources, chiefly in French and German.

Art. IX. Geology—Geological Text Book. By Amos Eaton, A. M.

Art. X. Imprisonment for Debt—Fifth Annual Report of the Board of Managers of the Prison Discipline Society.

Art. XI. The Water-Witch—The Water-Witch, or the Skimmer of the Seas. A Tale, by the Author of the Pilot, Red Rover, &c.

Art. XII. Bank of the United States.

LARDNER'S WORKS. LANGDON COFFIN No. 31 Cornhill, Boston, proposes to publish by subscription the Works of *Nathaniel Lardner, D. D.* with a Life by Dr Kippis, from the last London dition, in ten volumes octavo. 6w. March 5.

BEASLEY'S VINDICATION of the Fundamental Principles of Truth and Order, in the Church of Christ, from the allegations of the Rev. William E. Channing, D. D., by the Rev. Frederick Beasley, D.D., Rector of St Michael's Church, in Trenton, in the State of New Jersey; and author of the "Search of Truth, in the science of the human mind."

Lux est gratissima undecunque affulgeat.
LOCKE.

Nullum fugimus examen fidei nostræ; nec eam a quoquam recipi petimus, nisi peracta prius investigatione. BISHOP BURNET.

Just published, and for sale by R. P. & C. WILLIAMS, Nos. 18-20, Cornhill. Feb. 19.

☞ A large assortment of Books.

PROFESSOR WARE'S ADDRESS.

For sale, at the Christian Register office, "The connexion between the duties of the Pulpit and the pastoral office An Introductory Address delivered to the members of the Theological School in Cambridge, October 18 and 25, 1830. By Henry Ware, Jr, Professor of Pulpit Eloquence and the Pastoral Care. Published by request. Cambridge: Hilliard & Brown. 1830. Feb. 26.

NATURAL HISTORY OF THE BIBLE

This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. Feb. 19.

SELECTED POETRY.

[From the Liberator.]

LETTER

FROM AN INFANT SLAVE TO THE CHILD OF ITS MISTRESS. BOTH BORN ON THE SAME DAY.

Baby! be not surprised to see
A few short lines coming from me,
Addressed to you;
For babies black of three months old
May write as well, as I 've been told
Some white ones do.*

There are some things I hear and see,
Which very much do puzzle me,
Pray don't they you?
For the same day our lives begun,
And all things here beneath the sun
To both are new.

Baby, sometimes I hear you cry,
And many run to find out why,
And cure the pain;
But when I cry from pains severe,
There 's no one round who seems to hear,
I cry in vain.

Except it be when she is nigh,
Whose gentle love, I know not why,
Is all for me;
Her tender care soothes all my pain,
Brings to my face those smiles again,
She smiles to see.

With hunger faint, with grief distressed,
I once my wretchedness expressed
With urgent power;
Some by my eloquence annoyed,
To still my grief rough blows employed,
Oh dreadful hour!

When first thy father saw his child,
With hope, and love, and joy he smiled,
Bright schemes he planned;
Mine groaned, and said with sullen brow,
Another slave is added now
To this free land.

Why am I thought so little worth,
You prized so highly from your birth?
Tell if you know:
Why are my woes and joys as nought,
With careful love yours shunned or sought?
Why is it so?

My own dear mother, it is true,
Loves me as well as yours does you;
But when she's gone,
None else to me a care extends;
Oh why have you so many friends,
I only one?

Why must that one be sent away,
Compelled for long, long hours to stay
Apart from me?
I think as much as I she mourns,
And is as glad when she returns,
Her child to see.

One day I saw my mother weep,
A tear fell on me when asleep,
And made me wake;
Not for herself that tear was shed,
Her own woes she could bear, she said,
But for my sake.

She could not bear, she said, to think
That I the cup of wo must drink,
Which she had drunk;
That from my cradle to my grave,
I too must live a wretched slave,
Degraded, sunk.

Her words I scarcely understood,
They seemed to speak of little good
For coming years;
But joy with all my musings blends,
And infant thought not far extends,
Its hopes and fears.

I ponder much to comprehend
What sort of beings, gentle friend,
We 've got among;
Some things in my experience,
Do much confound my budding sense,
Of right and wrong.

Baby, I love you; 't is not right
To love you less because you 're white;
Then surely you
Will never learn to scorn or hate
Whom the same Maker did create,
Of darker hue.

Beneath thy pale, uncolored skin,
As warm a heart may beat within,
As beats in me.
Unjustly I will not forget,
Souls are not colored white or jet,
In thee or me.

Your coming of the tyrant race,
I will not think in you disgrace,
Since not your choice;
If you 're as just and kind to me,
Through all our lives why may not we
In love rejoice? E. T. C.

* See in the Juvenile Miscellany, a letter from an infant in Charleston, (S. C.) to her cousin in Mass.

SONNET—BY PERCIVAL.

Oh! there are tears of joy, and they are fed
From the heart's secret fountain, where they well
Like springs, in some mysterious cavern's bed,
Made holy by the sybil's murmuring spell.
Forth from the darkling cave they calmly flow,
Crystalline pure, to heaven's rejoicing light;
And over sifted sands and pebbles bright,
Down through the sacred grove of laurels go.
So when my thoughts, long wearied by the rush
Of life's too busy cares, would pause and keep
Awhile a Sabbath's stillness, and would lay
Each passionate longing, then I can but weep
Tears, blissful tears, in many a sudden gush,
And with them all my sorrows melt away.

MISCELLANEOUS.

PRIVATEERING—QUAKER PRINCIPLE.

The following account of the conscientious conduct of a quaker, will, we think, be read with interest. It is taken from the January number of the Christian Observer.

That work, after giving a brief sketch of the early life of Mr Joseph Fox, of Fowey, in Cornwall, proceeds as follows.

About the year 1775 he purchased a fourth part of two luggers, or cutters, which were employed on the Cornish coast, and yielded their proprietors a fair return. At the breaking out of the war between England and France, in 1778, the other owners, not having those religious scruples that are entertained by the society of which he was a member, proposed to arm these vessels as letters of marque, for the purpose of capturing French merchantmen; and, having been constructed for fast sailing, they were peculiarly adapted for success in such an enterprise. Mr Fox could not, however, be induced, by this prospect of pecuniary advantage, to consent to the abandonment of what he considered the principles of justice and Christian charity, and he remonstrated with his copartners against the measure in very strong terms. But they, being the majority, had it in their power to direct as they pleased the employment of the vessels; his repeated remonstrances were unavailing, and they proceeded to arm them. He then urged them to purchase his share, even at less than the value; to sell it for him, or to allow him to dispose of it; but they rejected all his proposals, and he was compelled to retain it. He, however, assured them that neither himself, nor any of his family, should ever participate in gains acquired by such means.

The vessels, on being equipped, put to sea, and as the war had not been expected by persons abroad, they succeeded in capturing some valuable ships homeward bound. On this success, the other owners made a great effort to retain all the profits to themselves, on the plea of the adventure having been theirs alone, and of many strong declarations having been made by their partner that he would not in any case allow himself to be enriched by it. To this, however, he could not conscientiously submit; for finding himself thus put in possession of property, justly belonging to unoffending individuals, though of a foreign country and denounced as national enemies, he conceived it his duty to maintain his claim for the benefit of the suffering parties, and to act as a trustee on their behalf, till he should be enabled to make restitution. Accordingly he demanded a proper statement of the account, and payment of his share of the proceeds. Much difficulty and delay took place in procuring these; the interference of the law was threatened, if not employed; and he at length succeeded in procuring from his copartners a sum of money, which was lodged in the British funds in his name; but it does not appear that a clear statement of the account was ever rendered, notwithstanding his repeated solicitations.

All his correspondence and memoranda on the subject concur to prove, that it was his unvaried resolution, from first to last, to restore the amount, with interest, to the original sufferers: but the continuance of the war precluded him for several years from an opportunity of fulfilling his purpose; and during this period it remained at interest in the government three per cent. stock, having been invested through the agency of a banking house that he had not previously employed, for the purpose, probably, of entire distinctness from his other pecuniary concerns.

Lest he should be suddenly removed by death, or otherwise rendered incapable of explaining the business, he took the precaution of making a short memorandum, stating an outline of the circumstances, and his "full intention, as soon as possible, to lodge the net produce in some fund in France, for the benefit of the losers." It appears from this memorandum, which is dated in 1781, three years after the captures before mentioned had been made, that he was still obliged to retain his share in the letters of marque, and was considerably embarrassed to know how to act, under the peculiar circumstances of his situation.

In the year 1783 peace was restored between England and France, which relieved him from any further difficulty on this head, and enabled him to prosecute his intention with respect to the monies he had received. His own engagements and time of life did not allow him to undertake such a journey, or to be absent from home for any long period; but having a son, Dr Edward Fox, who had nearly completed his academical education as a physician, and who was likely soon to be at liberty, he communicated the circumstances to him, proposing to him to go to the continent, and take the necessary measures for an equitable distribution of the property.

His son accordingly proceeded to Paris, and after some delay applied for liberty to insert an advertisement in the "Gazette de France" on the subject, in order to bring forward the persons who had lost by the captures.

Before permission could be obtained, it was found necessary to communicate with the Count de Vergennes, the minister of the government who had the control of the public press. He required an explicit declaration to be made in form, before a proper officer, that the real object of the advertisement was such as it professed to be, not without a threat of severe punishment in case of deception. This declaration being made proved satisfactory; and the editor of the Gazette, either of his own emotion, or by direction of his superiors, briefly stated the case in a few lines which were prefixed to the advertisement.

Thus was the business placed in a fair way of being soon brought to a satisfactory termination; an event which seems to have been one of very interesting anticipation to the conscientious mind of this good man. He was not, however, permitted actually to witness it, Divine Providence having seen fit to summon him to another state of existence a few days before the publication of this notice. His illness was short, but severe; and he died beloved and lamented. The evening before his death, he executed a codicil to his will, in which he described this property, not as his own, but as "belonging to proprietors in France," and as having been committed to one of his sons to "pay." It appeared to afford him satisfaction, that the arrangements for the settlement of the business had been thus far proceeded with in the time of his health and strength, and that, although he should not live to see this act of duty completed, yet that he had taken the best measures in his power for that purpose, as early as circumstances permitted.

In consequence of the advertisement in the French Gazette, the information was speedily circulated in France and elsewhere, and several applications were made by various parties, as proprietors and insurers. It is but just to state, that none of these claims proved to be ill founded, or at variance with the bills of lading, and other information procured. The distribution was accordingly made without further delay, in proportion to the losses of the claimants.

Those who had been sufferers by the capture of the ship Assurance, of Havre, made a spontaneous acknowledgment of the amount which had been returned to them, by a notice in the Gazette de France, in which they state their wish to "give the publicity which it merits to this trait of generosity and equity, which does honor to the society of the Quakers, and proves their attachment to the principles of peace and unity by which they are distinguished."

It may deserve to be mentioned, and it is probably an instance of frequent occurrence under such circumstances, that one of the many sufferers by these comparatively trifling captures was so overwhelmed by the unexpected calamity, that he died of a broken heart: the partial return proved, however, very grateful to his widow, as well as to several others, by whom the loss had been deeply felt.

The total sum to be distributed, arising from the monies first received by Joseph Fox, and the interest thereon, appears to have been 1590*l.* 8*s.* The amount returned was on two vessels only, the Aimable Francoise and the Assurance; so that, after defraying all the expenses attending the restitution, there remained a balance of about 120*l.* unapplied, being Mr Fox's share of the proceeds of some small coasting vessels captured by the same letters of marque, which it was found impracticable to distribute satisfactorily, without much additional delay and expense; the claimants being numerous, and residing in various parts of France and Holland, at a considerable distance from each other. For the appropriation of this small sum, which had arisen under such peculiar circumstances, no second object appeared more suitable, than the relief of the necessities of French merchant-seamen, for whom no such distinct and general provision appeared to be made as exists for the same class in the more maritime country of Britain. It was therefore concluded to apply it as a trifling aid towards this purpose, as soon as circumstances should permit, in the hope that it might lead to future endowments more commensurate with the claims of this numerous class. The amount remained under the care of Dr E. Fox; but in consequence of his increasing engagements, and of the war which unhappily commenced between the two countries in 1793, no opportunity was presented to him for many years of finally discharging himself of the obligation.

On the re-establishment of peace in 1814, after a continuance of hostilities, with but little cessation, for upwards of twenty years, he proceeded to Paris, and had an audience of Louis XVIII., and several interviews with his ministers. Many difficulties, however, presented themselves, in consequence of the recent change of authorities, and the great unsettlement in the political state of the country. The inquiries he proposed to make, as to the existing charitable institutions for the relief of indigent seamen, could not at that time be prosecuted to his satisfaction, and he returned home, after a short stay; the alarm of the ex-emperor's landing from Elba putting a speedy termination to the peaceful intercourse with England.

In the year 1818, by the operation of compound interest, the amount had increased to 600*l.* The tranquillity of France being then fully restored, Dr E. Fox went to Paris again, and, being furnished with a proper introduction to some of the members of the cabinet, he conferred with the minister of marine, and other public functionaries, on the subject, and exhibited the plan acted upon in England for the relief of merchant sailors. The result was, that this little sum was finally placed in "the treasury of the invalid seamen of France," for the relief of "non-combatants" of the merchant service; not without the expectation of its proving a nucleus, to which considerable augmentations might afterwards be made. The family of Lefebvre, of Rouen, having been great losers by the original captures, and having rendered essential aid in making the distribution, a power was reserved to them of recommending a certain number of objects belonging to that port; and, from accounts which they have transmitted from time to time, it appears that the design had been carried into effect.

Thus was this long-protracted business brought to a conclusion, and the original intention of the principal agent fulfilled, as completely as circumstances would permit.

It would be superfluous to add any thing to the above narrative; except, perhaps, to say, that if some Joseph Fox would zealously take up the subject of privateering, and devote himself to procure its abolition, he might live to witness, or his children after him, an abolition of this nefarious practice, and leave his name to be remembered among the true benefactors of the human race. He would however, have a yet brighter reward than to stand on the honorary rolls of philanthropy; for he would have the approbation of conscience, and the satisfaction of having promoted peace on earth and good will to men. Nor, it is trusted, would the task be long or arduous—compared, for instance, with the abolition of the slave trade and slavery—for who is there, that would venture upon principle to defend a custom so utterly opposed to every dictate of Christianity and justice?

EARLY DAYS OF SIR HUMPHRY DAVY.

In a Memoir of this eminent Philosopher, just published in London, we find the following notices of his youth, which mark the early and decided bias of his mind to the pursuit of the science, which by his discoveries he so much enlarged and improved. In the last of his works, which has been once noticed by us, entitled "Consolations in Travel, or the Last Days of a Philosopher," it may be seen how much his heart was engaged and affected by the great objects of religion.

The late Humphry Davy (says his biographer) was born at the town of Penzance, in Cornwall, on the 17th of December, 1788. His ancestors had long possessed a small estate at Varfell, in the parish of Ludgvan, in the Mount's Bay, on which they resided.

Young Davy was first placed at a preparatory seminary kept by a Mr Bushell, who was so struck with the progress he made, that he urged his father to remove him to a superior school. It is a fact worthy of being recorded, that he would, at the age of about five years, turn over the pages of a book as rapidly as if he were merely engaged in counting the number of leaves, or in hunting after pictures; and yet, on being questioned, he could generally give a very satisfactory account of the contents. I have been informed by Lady Davy, that the same faculty was retained by him through life, and that she has often been astonished beyond the power of expression, at the rapidity with which he read a work, and the accuracy with which he remembered it.

Mr Children has also communicated to me an anecdote which may be related in illustration of the same quality. Shortly after Dr Murray had published his System of Chemistry, Davy accompanied Mr Children in an excursion to Tunbridge, and the new work was placed in the carriage. During the occasional intervals in which their conversation was suspended, Davy was seen turning over the leaves of the book, but his companion did not believe it possible that he could have made himself acquainted with any part of its contents, until at the close of the journey he surprised him with a critical opinion of its merits.

At the age of sixteen he was articled to Mr John Borlase, a surgeon of Penzance.

While with Mr Borlase it was his constant custom to walk in the evening to Merezion, to drink tea with an aunt, to whom he was greatly attached. Upon such occasions, his usual companion was a hammer, with which he procured specimens from the rocks on the beach. In short, it would appear that at this period he paid much more attention to philosophy than to physic; that he thought more of the bowels of the earth than of the stomachs of his patients; and that when he should have been bleeding the sick, he was opening veins in the granite. Instead of preparing medicines in the surgery, he was experimenting in Mr Tonkin's garret, which had now become the scene of his chemical operations; and upon more than one occasion, it is said that he produced an explosion which put the doctor and all his glass bottles in jeopardy. 'This boy Humphry is incorrigible. Was there ever so idle a dog? He will blow us all into the air.' Such were the constant exclamations of Mr Tonkin; and then, in a jocose strain, he would speak of him as 'the philosopher,' and sometimes call him Sir Humphry, as if prophetic of his future renown.

The following extract shows that he "labored hard to overcome a natural impediment of speech by following the celebrated prescription of Demosthenes."

It was Davy's great delight to ramble along the sea-shore, and often, like the orator of Athens, would he on such occasions declaim against the howling of the wind and waves, with a view to overcome a defect in his voice; which, although only slightly perceptible in his maturer age, was in the days of his boyhood exceedingly discordant. I may, perhaps, be allowed to observe, that the peculiar intonation he employed in his public addresses, and which rendered him obnoxious to the charge of affectation, was to be referred to a laborious effort to conceal this natural infirmity. It was also clear that he was deficient in that quality which is commonly called 'a good ear,' and with which the modulation of the voice is generally acknowledged to have an obvious connexion. Those who knew him intimately will readily bear testimony to this fact. Whenever he was deeply absorbed in a chemical research, it was his habit to hum some tune, if such it could be called, for it was impossible for any one to discover the air he intended to sing: indeed Davy's music became a subject of raillery among his friends; and Mr Children informs me, that during an excursion, they attempted to teach him the air of *God save the King*; but their efforts were perfectly unavailing.

TRACT No. 46, *(First Series,)* A. U. A. Just published Tract No. 46 of the First Series of the Amer. Unit. Assoc. "On Piety at Home. By Caleb Stetson." pp. 16. At the Depository 140 Washington Street. GRAY & BOWEN.

BOOKS FOR SUMMER SCHOOLS.

BLAKE'S NEW GEOGRAPHY.—A Geography for Children; with 8 copperplate maps and 80 wood cuts. By Rev. J. L. Blake, author of several popular school books.

Although there are already a great number of Geographies for children before the public, yet it is believed that the author has incorporated into this work some valuable peculiarities which render it worthy the attention of teachers. It has been his intention to make the volume attractive and interesting as well as useful; and as children are fond of variety in books as well as amusements, an attempt has been made in this work to take an advantage of this trait in the juvenile mind. Accordingly part of the lessons are in form of question and answer; others have the questions at the end; and between these alternately arranged are lessons to be answered entirely from the maps. The whole is illustrated by the introduction of historical sketches and anecdotes, which will serve to make the subject interesting, and atone for the absence of every thing like baby talk, which is thought to be wholly unnecessary.

☞ Copies furnished gratis for examination.

PIERPONT'S YOUNG READER.—The Young Reader; to go with the Spelling Book. Embellished with numerous cuts. By J. Pierpont, complier of "The Introduction to the National Reader," "The National Reader," and "The American First Class Book."

The generous reception which the other volumes of this series of Reading Books, have met with, not only in this country, but in England, where two of them have been republished, together with the suggestion of experienced teachers that such a work was much needed, have induced the author to prepare this volume, which he has done with much care.

At the present day all intelligent teachers are aware that to make good readers, you must interest their feelings and understanding in what they read—and that the failure of not a few of the reading books which have been made is to be attributed to the fact that the matter of which they were composed was either entirely above their comprehension or of a dry or scientific character, which they were drilled to read as a task rather than a pleasure as it should be made.—With these things in view, the author of this series has sought for matter of a lively, entertaining character, and at the same time such as would be calculated to produce a salutary practical effect upon the morals and habits of those who read it.

This has been had especially in view in the present volume, which is composed of selections from the works of Watts, Edgeworth, Barbauld, &c. ("whose works the author remarks in his preface, the more widely they are scattered over the world, the better for the world will it be,") and of several original articles, together with some new versions of *old fables*, both in prose and verse; the whole embellished with numerous appropriate cuts, forming it is believed one of the most attractive and useful works of the kind ever published.

The series is now complete; and those who have used the other volumes, will rejoice at the approach of this; while those who have never used either of them will do well to examine them.

[From the Education Reporter.]

"This new work is intended to complete Mr Pierpont's series. The series arranged in the order in which the books are to be put into hands of children stand thus: *The Young Reader, The Introduction to the National Reader, The National Reader, and the American First Class Book.* We are much pleased with the Young Reader. It combines more excellencies than any book for 'young readers,' that we have seen. The language is simple and intelligible to children. The pieces are short and divided into short paragraphs. The selections are chaste and without an exception of good moral tendency. Some of the stories are made attractive and at the same time are impressed on the memory by means of prints.

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NEW FRENCH GRAMMAR.—An Easy Grammar of the French Language, for young beginners. By F. M. J. Surault, late Professor of Philosophy in France, of Latin and French in Paris, and now French Instructor in Harvard University.

[Extract from the Preface.]

The grammars of the French language generally used in the United States and in England, are evidently designed for persons already grown up, and sometimes only for persons who are capable of understanding philosophical rules and reasoning. For children, we have now no grammar, which they can be fairly said to comprehend; none in which the learning of French is not made much more obscure and difficult than it ought or need to be. The present volume has been prepared to meet this want, which, as a teacher the author every day feels. It contains, therefore, only what is indispensable, and all it contains is made as simple, obvious and intelligent as possible.

MUSIC FOR CHILDREN.—The Juvenile Lyre, or Hymns and Songs, religious, moral, and cheerful, set to appropriate Music. For the use of Primary and Common Schools.

It will be recollected that the subject of this work was proposed, and its utility supported by the Rev. Mr Woodbridge, in his Lecture delivered the last summer before the American Institute. This work, the principal materials of which are from the German Schools, has been in preparation since that period, and has been edited by gentlemen well known to the public for their ability fully to perform the task. The Music is simple, chaste and beautiful, and admirably adapted to the purpose. Each air has a base and harmony, and is equally adapted for the parlor and the school room. Many of the Hymns and Songs are translations from the German, especially for this work; some are selected and a few original.

The advantages attending the early cultivation of Music, as stated in the preface, are its means of promoting devotional feelings in the worship of God; of pure and rational enjoyment; of health in its exercise; of the improvement of the heart, and its favorable influence on the mental powers. "No one will question its powers to soften the character and elevate the feelings. It diverts, too, the young from amusements of a questionable character, and it is said that a reformation has in more than one village district been effected, by introducing vocal music among the youth. In the Schools upon the continent of Europe, it has been found materially to promote the good order and discipline of the pupils; to render them more kind to each other and more obedient to their teachers."

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